International Friendship in the Church

PROGRAM AND METHODS

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Program and Methods

A Report Presented to the
Congress on the Purpose and Methods
of Inter-Church Federations
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FOREWORD

The Pittsburgh Congress on the Purpose and Methods of Inter-Church Federations was a notable event in the history of the Protestant churches of America. It marked the beginning of a new era in their cooperation for the upbuilding of the kingdom of God. It gave a clearer definition of his kingdom here on earth and a more definite and adequate program for its attainment than have been given before.

The following pages constitute one chapter in the one-volume report of those wonderful meetings. The volume is entitled *A Manual of Inter-Church Work,* and is issued by the Federal Council Commission on Inter-Church Federations. The chapter is reprinted in this form in order to secure a wider circulation and an earlier and more specific attention of pastors than would otherwise be possible.

The education of the churches in the principles and in the concrete program of Christian internationalism is a duty of extraordinary and of pressing importance. Millions of church-members should be ready for splendid team work for the establishment of a Christian world order. For the churches should make an essential contribution to the establishment of a League of Nations and to the Christianizing of America's relations with the Orient.

SIDNEY L. GULICK

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REPORT OF THE SUB-COMMISSION ON A DEPARTMENT OF INTERNATIONAL JUSTICE AND GOODWILL

The Fundamental Purpose

The purpose of this Sub-commission is to promote the establishment of a Christian world order. Every church should share in this task. This commission accordingly seeks to aid the churches of every communion in finding the most effective methods for doing their work in this respect. It is a task to which the local church, or even an entire communion, working alone, can make but little contribution. Only the cooperation of tens of thousands of churches of all communions, and of millions of intelligent Christians will be able to Christianize America's international relations and thus do their part in the great world enterprise.

The Abiding Task of the Church

This Sub-commission recognizes the importance of the work of the other commissions. Evangelization of individuals, of communities, of the nation, and of foreign peoples, is the unique and abiding task of the church. The reconciling of sinful children to their Heavenly Father through Jesus Christ and the transmission to them of newness and fulness of life—this

is the supreme work of the church. Whatever else the church may or may not do, this is essential. Failure here is fatal everywhere. This part of the program of the church is the special subject-matter for the Sub-commissions on Christian Education and on Evangelism.

Relation to the Sub-commission on Social Service

But thoroughgoing evangelization includes the establishment of the kingdom of God—that social order whose members love to do his will fully, here on earth as it is done in heaven. Right relations must be set up between men in society. Not only must personal vice be cast out but vicious conditions must be corrected. Justice must be secured for the weak, the helpless, and the down-trodden. Wholesome homes, adequate laws dealing with the problems of intemperance, and hygienic conditions of labor must be provided and proper hours of work and proper wages. This is the subject-matter dealt with by the Sub-commission on Social Service.

The Kingdom of God is Supra-national

But just as evangelism must reach out to all the world, so the kingdom of God, the Christian social order, includes all the world. It transcends, reconciles, and unites all nations and all races. God's kingdom requires universal right relations. Truth and honesty, righteousness and square dealing, honor and goodwill must be established and observed between nations no less than between individuals and between classes in a single nation. Too long have

these relations been thought to be outside the range of Christian responsibility. We have learned with sudden dismay our failures of the past. The tragedy of Christendom, so-called, discloses the frightful consequences of national selfishness and disregard of moral laws in international relations.

So long as these relations are unchristian, so long as bare national might is accepted by any large and powerful nation as the proper ground for national right, so long as any nation and race is taught and believes that it may rightly regard its own selfish interests and ambitions as the sole guides of action, so long will military preparations and establishments grow from more to more among all the nations. But with the growth of vast military establishments among all the powerful nations effective evangelism will become increasingly difficult, whether local, national, or foreign. The Christian program for individual and for social salvation cannot be carried to real and permanent success until the kingdom of God is firmly established in international and interracial relations.

The New Task of American Churches

The new task, accordingly, of American churches is to Christianize America's international relations. Easy it is for a nation to see the motes in the eyes of other nations and to ignore utterly the beam in its own eye. It is easy but it is dangerous.

Relations between America and Japan should be set right. Our treaties with China should no longer be ignored. Our pledges to protect aliens should be kept. Suitable legislation to make this possible should

be passed. Mexican suspicion should be overcome. The full confidence of South Americans should be won. Comprehensive immigration legislation, free from race discrimination, should be enacted. Adequate relief and reconstruction funds should be raised for the sufferers from the World War. America should take her part in setting up adequate world organization for the establishment of durable peace, based upon justice. There are ways of doing all these things and they are Christian ways. They should be known to all American Christians, who should cooperate effectively for their attainment.

America now has unique opportunity and responsibility for bringing in the new world order. The American government and all its people should be as active in promoting world organization and international goodwill as they are in providing for national safety and prosperity.

Fundamental Principles of a Christian World Order

Permanent world peace can come only as the fruit and product of international goodwill and sense of brotherhood expressing itself in righteousness. Peace is the outcome of justice, justice is secured through law, law depends upon organization. The political organization of the world, therefore, is an essential step toward durable peace. Nations, as individuals, should

Recognize the rights of others,

Render justice rather than demand rights, and

Find their greatness in goodwill and service.

The establishment of this Christian world order requires:

(1) The abandonment of pagan nationalism, with its distorted patriotism, its secret diplomacy, its double morality, its demoralizing spy system, and its frank and brutal assertion of selfishness, of unlimited sovereignty, and of the right to override and destroy weak neighbors; and

(2) The adoption of a Christian nationalism, a Christian patriotism, and a Christian internationalism, which assert the familyhood of nations, the limitation of local and of national sovereignty, and the right of all nations and races, small and great, to share in the world's resources and in opportunity for self-directing development and expanding life. The establishment of the new world order implies the substitution of economic cooperation in the place of competition between nations.

The churches of America should now vigorously promote nation-wide education in Christian internationalism, unparalleled international benevolence, right legislation dealing with interracial relations, and suitable international organization.

Conditions of Achievement

This great task—Christianizing international relations—can be achieved only as the expression of moral character of a high order. It must set up and guide the political machinery of the nations through intelligent understanding of world problems and also of the way to solve them. *This achievement, however, is possible only as millions of men and women of faith and prayer, in tens of thousands of churches, unite for nation-*

wide education and for collective action. Emotionalism, however idealistic, that is not directed by practical intelligence, persistent patience, and readiness to take one step at a time, will avail little or nothing. Not by guerrilla warfare but only by the largest and sanest continuing Christian strategy, can the war upon war be won.

There are enormous latent forces in our land and especially in our churches, demanding international justice and goodwill. The problem is, how to mass and harness this power so as to make it effective for action. It must be put into action and at the same time directed. It must be geared up to our political machinery in ways that will make the Christian ideals and convictions effective in directing America's international policies. This must, however, be done in ways that conform to the principle that the churches as ecclesiastical bodies should not enter into politics. Christian citizens should nevertheless be able to act collectively and simultaneously as Christian citizens.

Necessity for a Distinct Commission

The task is perfectly distinct and enormously vast. A separate commission of the Federal Council of the Churches of Christ in America has been needed for the work. Neither the Commission on Christian Education, nor that on Social Service, nor the Committee on Foreign Missions, with their distinctive problems and pressing duties, could possibly give the steady attention and the strong accentuation that are essential if a Christian world order is really to be set up.

The local churches, also, must grapple energetical-

ly with these problems and cooperate earnestly in the program, if results are to be secured. Not only should every Federation of Churches have its own Department of International Justice and Goodwill, but also each local church should have its own committee and make its own contribution.

No local church and no Federation of Churches can be regarded as working for the full program of the kingdom of God that does not provide for suitable cooperation with Christians in other churches and denominations in the accomplishment of this task.

The success, moreover, of every other part of the Christian program is most intimately connected with the success of this part. No church that has missionaries in Japan or China should feel that it is doing its full share in Christianizing those lands if it fails to cooperate in establishing Christian political relations with them.

How Church Federations May Cooperate in the Program for a Christian World Order

Each Church Federation should establish an appropriate department composed of suitable persons and undertake as an integral and essential part of its regular work an active campaign for enlisting all Christian citizens in the community in intelligent and effective cooperation for the establishment of Christian internationalism. Suggestions for the formation and work of this department fall into three groups: the committee itself, the forms of its activities, and the content of the message which this committee is to deliver to the churches.

I. THE DEPARTMENT OF INTERNATIONAL FRIENDSHIP OF THE FEDERATION OF CHURCHES

1. *The Membership of the Department*

Suggestions:

(a) There should be, so far as practicable, at least one representative from each denomination.

(b) The members should be men and women who believe in constructive policies, both educational and practical.

(c) The members should be outstanding and influential laymen, women, and a few pastors who know how to do team-work.

(d) The Executive Secretary of the Federation of Churches should doubtless be a member, ex-officio, of the Department of International Friendship, but probably should not be its chairman or secretary.

Remarks:

(a) The Federation of Churches as a rule includes only the evangelical churches of a community and sometimes not all of them. This task of Christianizing international relations, however, is one that does not depend on matters of doctrine or on theories of ecclesiastical order or legitimacy. It is a task, therefore, in which all denominations and communions can and should unite. It accordingly follows that the Federation, in setting up its committee, should at the outset approach those bodies that are not constituent members of the Federation, tell them of the plans and invite their cooperation by appointment of suitable persons for membership in the Federation Department. Such members might be either associate, regular, or co-opted, as convenience and efficiency may direct.

(b) The relation of the American Branch of the World Alliance for Promoting International Friendship Through the Churches to the Commission on International Justice and Goodwill of the Federal Council of the Churches of Christ in America throws important light on this subject. The former body has come into existence in order that the great task of Christianizing international relations may be more effectively and promptly accomplished by bringing into the fullest cooperation all the Christian forces, regardless of the questions of doctrine or ecclesiasticism. The Federal Council is composed of thirty constituent bodies; the American Branch of the World Alliance seeks to unite all denominations. At present forty-one are cooperating. The Board of Directors of the World Alliance includes all the members of the Federal Council Commission on International Justice and Goodwill, with others. Its Executive Committee is also the Executive Committee of the Commission. Thus the activities of the World Alliance, so far as they come within the constituent bodies of the Federal Council of the Churches of Christ in America, are the activities of its Commission on International Justice and Goodwill, while so far as they fall among other bodies, are exclusively the work of the World Alliance.

(c) Emphasis should be laid on the importance of securing on committees and especially as class leaders men and women who are primarily interested in constructive principles. The American Branch of the World Alliance and the Federal Council Commission on International Justice and Goodwill stand for those great positive policies and principles which will secure

international justice through world organization. They urge nation-wide education, domestic legislation, and international organization, productive of justice, brotherhood, and goodwill. Upon these policies all good citizens can unite. Only those persons should be class leaders and members of committees, who avoid fruitless discussions of abstract theories as to the pros and cons of non-resistance, or of the use of force. We need to concentrate discussion and efforts on constructive proposals and programs.

2. *Organization and Preparation of the Department*

(a) The meetings should not be many.

(b) The committee should study the World Alliance literature and understand its proposals and program.

(c) The committee should know accurately what the churches of the city are doing in the education of their membership in Christian internationalism.

(d) It should consider methods of approach to those which are doing nothing, and also how it can best aid those which are at work.

(e) Suitable subcommittees on visitation should be appointed.

(f) The committee should have an executive secretary, perhaps some young man or woman, who could give some time and thought to its work. He should investigate conditions (cf. "c" above), keep records, guide the subcommittees on visitation, and coordinate the interchurch activities of International Friendship Committees.

II. THE WORK OF THE FEDERATION DEPARTMENT ON INTERNATIONAL FRIENDSHIP

1. *Literature Needed*

The Federation Department should, first of all, secure from the World Alliance (105 East 22d Street, New York City) all the literature dealing with the formation and work of community and local church committees on International Friendship.

This literature should be studied by the members of the committee, separately, and then together, with a view to the general program proposed and to its applicability to their own community. It is to be remembered that the proposals of the World Alliance are not mandatory but suggestive. There are no hard and fast rules. The forms of activity, the programs, and the study courses are to be adapted by each committee to the conditions and needs of its own locality.

Suggestions:

(a) Probably the first step would be to present the matter to the regular ministers' meeting, in order to secure their understanding of the proposals and program, and their enthusiastic endorsement of the general plan.

(b) The subcommittees on visitation should then arrange to present the proposals to the pastor and officers of each local church.

2. *A Committee or Department on International Friendship in Each Local Church*

The object is twofold, first, the education of all Christian citizens in each local church in the princi-

ples of Christian internationalism, and, second, such organization of this educated citizenship as to make possible, when the time comes for nation-wide, collective action, their effective cooperation with Christians throughout the country.

In order to secure both these ends it is believed that each local church should have its own Committee on International Friendship. A real difficulty, however, is encountered at this point. The tasks of the church are many and important, and for each of them committees and systematic education is called for. The danger is lest one or two good causes absorb the attention and interest of the church to the complete neglect of other causes no less important. The already established causes are naturally more or less jealous of new causes and resent their efforts to secure time, attention, or funds for fear the old causes suffer. Moreover, there is proper solicitude lest the multiplication of societies and committees distract attention and divide the membership into competing groups.

To meet these difficulties the following suggestion is offered. Let the Church Federation and also the local church establish one general Committee on Educational Courses, with subcommittees, such as those on Home Missions, Foreign Missions, Social Service, Temperance, International Friendship, etc. Each department might be allowed from three to six weeks each winter for its series of meetings and classes. Thus the entire church-membership would receive the needful education in the full program of the church militant and all the members be prepared to do their share in each great task.

In churches where committees or groups already exist, these should, of course, be recognized and

brought into the general plan. In some places it might seem wise to entrust to the Committee on Foreign Missions or Social Service the duty of promoting education on International Friendship. Should this, however, result in side-tracking either interest, real efficiency will have been sacrificed for the sake of simplified machinery. The important thing is that each church should provide for the proper education of all its members in the full program of the church universal.

But whichever of the above methods may be adopted, those in the local churches who are responsible for the courses dealing with international friendship should be regarded as the church committee on that matter and be so recorded in the New York office of the World Alliance for Promoting International Friendship Through the Churches. Only in this way can the nation-wide, collective, and simultaneous action of millions of Christian citizens be secured when needed.

When the Church Federation has decided which of the above methods is best for its own field, the next problem will be to secure the active cooperation of the local churches.

Provision should also be made for "follow-up" work till each local church actually establishes its committee or department.

3. *A Community Normal Class on Christian Internationalism*

Suggestions:

(a) Secure a competent leader who is an experienced teacher.

(b) The object of the normal class is not to give lectures on internationalism in general but to train teachers in Christian internationalism and in methods of instruction and organization, who can conduct the work in the individual churches.

(c) The leader should be thoroughly acquainted with the World Alliance literature and its program.

(d) Each church committee should have at least two of its members attend the normal class.

(e) The normal class course should be limited to six or eight weeks at most and should have a regular enrolment fee of from $1 to $2 to provide for textbooks and other necessary expenses.

4. *Popular Education in Christian Internationalism*

In addition to the community normal class, arrangements should be made from time to time by the Federation Department for education of the community by means of popular gatherings of various kinds.

(a) *Lecture courses* might well be provided for in the forums, Chautauquas, and lyceums. Special lectures might also be secured in the churches by speakers of national repute.

(b) *A pageant* at some time during the year would be highly interesting to the young people and also profitable for the general public. Care should, however, be taken that the pageant selected should be really educative and not merely spectacular and sentimental. Many pageants fail to show that peace comes through attainment of justice. Every pageant should in some way make justice, arbitration, world organization, and a world court essential foundations for the peace that is finally established.

(c) *Photo-plays* should be secured, calculated to promote understanding of the problem of world peace through world organization. Few photo-plays as yet present the essentials of the peacemakers' program.

(d) *Debates* between high schools, church groups, or different sections of the city could be made at once interesting, stimulating, and highly educational.

5. *An Intensive Community Campaign*

At some time during the autumn or winter conduct a two-day campaign consisting of four or five meetings. The general topic might be, "The New Task of the Church."

Suggestions:

(a) Cooperation of all the denominations and churches

(b) Local speakers, as far as possible

(c) One or two speakers of national repute

(d) A splendid chorus of young people

(e) A pageant

(f) Suitable literature for sale

(g) Decorations of all national flags with the Christian flag the unifying center of all

(h) Lectures on the League of Nations, the Adequate Protection of Aliens, Comprehensive Immigration Legislation Free from Race Discrimination, and the Oriental Problem and Its Solution.

6. *A Representative on State or City Photo-Play Boards of Censors*

All photo-plays arousing race prejudice or inter-

national hostility should be condemned by state and city boards of censors. This is as important as condemnation of photo-plays that are sexually immoral. Federations of Churches constitute the only suitable and effective body of Christians for securing the adoption of right standards in these matters. The Federation should have one or more representatives on such boards of censors.

7. A Member to Specialize on Publicity

Some suitable member of the Federation Department should get acquainted with the editors of the local papers, should provide "news" of the right kind as to local and national activities, and secure publication of discussions and reports of addresses and lectures of value to the entire community. The report of the Sub-commission on Church Publicity should be mastered by him. When the papers publish material that stirs up national selfishness or race prejudice, counteracting influence should be set in motion.

III. THE CONTENT OF THE MESSAGE OF THE FEDERATION DEPARTMENT

The content of the message to be imparted by the Federation Department to the churches and the community falls into two sections:

(1) That dealing with the principles and ideals of Christian internationalism, with their applications to the concrete national and international situation, and

(2) That dealing with the practical methods of education and organization for securing results.

1. *Principles and Ideals of Christian Internationalism*

The fundamental conception of Christian internationalism is that of brotherhood expressing itself in justice. This ideal must be applied to the varied concrete situations that confront us. International goodwill must find expression in unceasing and insistent efforts to secure:

(1) Justice for immigrants.
   (a) With reference to laws affecting their status and opportunities.
   (b) With reference to their treatment by our people and by employers.

(2) Justice for aliens as industrial workers—their economic place in our social and industrial order.

This topic encroaches on the realm of the Department of Social Service. Here the general facts, ideals, and principles may be studied; there the more minute details and the legal and social remedies.

(3) Justice for foreign nations as nations.
   (a) Making treaties that conserve the interests of others no less than our own.
   (b) Faithful observance of treaty obligations, in their spirit no less than in their letter.
   (c) Providing for new international agreements making practicable world organization and a league of nations.
   (d) Progressive adjustment of economic legislation providing for international economic cooperation to take the place of mutually destructive economic rivalry.

(4) Helpfulness beyond bare justice.

In times of special distress by famine, flood, fire,

earthquake, plague, or war, nations should enter on vast enterprises of generous benevolence.

Remarks:

The study of all these suggested themes might easily become pedantic, abstract, and unprofitable. Those who select the courses of study should secure text-books and teachers suited to their particular classes. As a rule the courses should be short, from four to eight weeks, and the text-books simple and concrete. As courses are continuously improved from year to year, those contemplating the study of Christian Internationalism should secure from headquarters (105 East 22d Street, New York City) the latest information as to the courses available.

2. *Practical Methods for Securing Results*

(a) Educational

Each member of the normal class should be taught not only the content of the ideals and principles of world organization and the needed domestic legislation, but also how to impart his knowledge to others and how to get groups in his own church to study these questions effectively.

(b) Collective Action

Collective action should take two forms—that of the community in expressing goodwill to aliens in its midst, and that of Congress enacting laws for the protection and uplift of all aliens. The normal class leader should show how these two forms of activity may be instituted. For the latter, millions of citizens must be so united as to make possible their collective action. This is the second important duty of federation and of church committees on Interna-

tional Friendship. When from fifty to sixty thousand committees are formed in all parts of the country, and millions of Christian citizens are ready at a given time to write to the representatives in Congress in regard to moral issues involved in international affairs, the pressure of their moral ideals and convictions can be brought to bear effectively upon Congress.

Suggestions for Communities which Lack Church Federations

The foregoing program is not, of course, practicable for communities where no Church Federation exists or where the number of churches is quite small. In such communities the procedure would have to be modified in important respects.

The initial steps would probably have to be taken by some single pastor or experienced layman. An International Friendship Committee should be started in an individual church without waiting for others to cooperate, and under its guidance a short study course should be undertaken in some one of the groups. An individual church is not dependent on, and need not wait for, community action.

A committee that has already started successful work in its own church might well approach its neighbors, tell what is happening locally, nationally, and internationally, and invite them to enter into the movement.

When two or three churches have established their committees, they might well arrange for cooperation unitedly, inviting other churches to share in the great work. This would in fact become the Community Committee on International Friendship. With the

establishment of this, larger plans could then be entered upon.

At every stage common sense should be exercised. Only so much of the program given above should be undertaken as seems adapted to the situation.

Conclusion

The embodiment in international relations of the spirit and the teachings of Jesus is the great new task of the church of Christ. All experience shows that his principles and spirit are complete and effective whenever and wherever they have been honestly tried. There is no home like the Christian home, no city like a Christian city, no business like a Christian business, no country like a Christian nation. For in them brotherly love, mutual forbearance, patience, helpfulness, sobriety, purity, honesty, and sincerity characterize all the relations of man with man.

Experience also shows that unless we carry these principles through and up to the very highest and widest relations of human life, up to the conduct of nations and races, we cannot carry them completely through anywhere in the narrower circles of life. Christians are also loyal citizens, and however sincere and thoroughgoing in their personal life they may be, they perforce share in the wrong-doing of their people in its relation to other nations when that relation is wrong and brings conflict. We must embody Christian principles in the relations of nations or we shall not be able to realize it completely in the lives of individuals.

The tragedy of Europe, spreading to the entire world, discloses the inefficiency and bankruptcy of a

national diplomacy that is guided by egotism and selfishness and that bases its primary reliance on military and naval force. These inevitably violate the principles of international justice and fair play, disregard the needs and outrage the feelings of neighbors, and create those suspicions, fears, and enmities which necessarily lead to rivalry in armaments and finally end in war. Commercial and financial interests uncontrolled by Christian principles, moreover, are not sufficiently unselfish and powerful to secure world justice, the necessary condition for world peace. No political system, old or new, that is not Christian, can save the world from the great conflict of the races already looming up before us. A non-Christian civilization is foredoomed to destruction, more certain and dreadful as it advances in the mastery of nature's titanic forces.

The world is weary of war, shocked and appalled by its horrors, disgusted at its prodigal waste of life and property, and aghast at the frightful consequences to follow for decades. It most earnestly desires a world where these things shall be no more. There is, however, only one kind of a world where that can be. It is a *Christian* world—a world in which classes and nations and races shall learn of Christ, shall look upon each other as brethren, shall be just and sincere and honest and truthful and helpful in their mutual relations, and shall insist that these principles be followed by those who are placed in posts of official responsibility and national power.

The attainment in practise of this ideal of a Christian world depends, however, upon the vision, consecration, and determination of the Christian church—primarily of the pastors and through them of millions

of Christian laymen. Forty million professed Christians in America can make America's international relations Christian, if they will. This can be accomplished only by the cordial cooperation of individuals, churches, and denominations in city, state, and national federations. If the Christians of America will make America's international relations thoroughly Christian, a great step forward will have been taken toward making all international relations Christian.

Had the Christians of the world, during the past thirty years, devoted to the study and solution of international problems, by the application of Christian principles, one per cent. of the time and energy, thought and money, loyalty, consecration, and sacrifice which they are now devoting to the prosecution of the war, this world tragedy would not have come upon us. Have Christians learned the lesson?

The wages of sin is death, international no less than individual. Jesus is the Savior and the sufficient Savior from sin, whether national or individual. This international salvation can come only as millions of individual disciples unite their hearts, their minds, and their wills to incarnate the spirit of Jesus and to make it supreme in *all* the relations of life, international and national as well as individual.

When the Christians of the world make up their minds and also their hearts to practise the principles and to live by the spirit given us by Jesus, the prophecy of Isaiah will come to pass, for the nations will then walk in the paths of the Lord. Then will come "the day"—not the wrathful day of judgment and destruction, but the joyful day of disarmament and prosperity when nations "shall beat their swords into plowshares and their spears into pruning hooks." Not

only will they cease to fight, learning war no more, but they will also cease to fear one another. For justice will prevail, goodwill will flourish, and righteousness will be established throughout the earth.

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HELPFUL LITERATURE

These books, pamphlets and magazines may be ordered from ***The World Alliance for International Friendship*** *105 East 22d Street, New York City.*

A New Era in Human History. A four-weeks course in World Reconstruction. 10 cents.

Helps for Leaders of Discussion Groups. For use with *A New Era in Human History.* 15 cents.

America and the Orient. A four-weeks course of study. Chart illustrations. By Sidney L. Gulick. 25 cents.

Helps for Leaders of Discussion Groups. For use with *America and the Orient.* 10 cents.

**World Reconstruction.* 3 cents. Single copies free.

**The New Task of the Church.* 4 cents. Single copies free.

International Friendship in the Church. The program and methods presented to the Inter-Church Federation Congress held at Pittsburgh, October, 1917. A reprint of Chapter VII of *The Manual of Inter-Church Work* listed below. 10 cents.

The Duty of the Churches of America. The principles, ideals and duty of the churches in relation to our international problems. Presented at the Federal Council of Churches of Christ in America at its Quadrennial Meeting in St. Louis, December, 1916. 15 cents.

International Peace. Thirteen Bible lessons. By Norman E. Richardson. 10 cents.

A League of Nations. An historical sketch. 3 cents.

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